orphan, the poor, and the afflicted, have thus a powerful friend, not only in the sympathetic feelings of every loan's bosom, but in the moral sense called up by these feelings to the discharge of its duties. This is one of the helps which God provides for the helpless — one of the most potent defences of the defenceless.

We now see in what circumstances the conscience is apt to be deadened, and in what circumstances it is apt to be roused. We see how mankind can continue in a most apathetic state in reference to sins of which the whole race is guilty, while they are sensitive as to other sins, less heinous, it may be, but which are generally abhorred. We see, too, why certain sins come to weigh heavily on the mind, while others are speedily forgotten.

> " Great crimes alarm the conscience, but she sleeps
> While thoughtful man is plausibly amused." —

The great crimes which alarm the conscience are commonly deeds which arouse the sympathies or startle the sensibilities of mankind ; but the other sins which he forgets are those which in no way move the common interests of humanity. We see likewise how sins, forgotten for a time, may be made to flash before the mind by the recalling of associated circumstances, or how they may be steadfastly forced upon the attention by the power of associated feelings. This topic will fall to be resumed in next section.

But in considering how these circumstances bear upon the government of God, it is worthy of being noticed, that by their means God can effectually restrain the vices which have the most pernicious influence upon society. In proportion as society is injured, is its indignation called forth, and in that same proportion is the conscience roused to denounce the perpetrator of the evil ; and in proportion as pain is inflicted, so are the sympathetic feelings of the guilty party moved, and, in awakening the sympathies, there are awakened, at the same

time, the more terrible pangs of an accusing conscience. Does it not seem as if God were using the very wrecks of man's nature to keep him from sinking altogether, and making the sinfulness, as he makes the wrath, of man to praise him *?*